

Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii
The Diocesan Paper

VOL. XV.

HONOLULU, T. H., JUNE, 1925

No. 39

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as Second-class Matter.

The Rt. Rev. John D. La Mothe - - - Editor-in-Chief
Herman V. von Holt, 97 Merchant St. - - Business Manager

THE HAWAIIAN CHURCH CHRONICLE is published nine times a year. The subscription price is \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Business Manager, 97 Merchant Street, Honolulu, T. H.

Advertising rates made known upon application.

MISSIONARY DISTRICT OF HONOLULU. DIOCESAN DIRECTORY.

The Rt. Rev. John D. La Mothe, D.D., Bishop.

HONOLULU.

St. Andrew's Cathedral.

Rt. Rev. John D. LaMothe, D.D., Dean.

Rev. Canon William Ault.

Rev. Canon Y. T. Kong.

Rev. Canon John Usborne.

St. Andrew's Cathedral Parish.

Rt. Rev. John D. LaMothe, Rector. Phone 3869.

Rev. Canon William Ault, Vicar. Phone 1908.

St. Andrew's Hawaiian Congregation.

Priest-in-Charge, The Rev. Donald R. Ottmann, Sierra Ave., Kaimuki. Phone 7535.

St. Peter's Chinese, Emma Street.

Priest-in-Charge, Rev. Y. T. Kong, St. Peter's Parsonage, Emma Street; Phone 4817.

Holy Trinity, Japanese, Emma Street.

Priest-in-Charge, Rev. P. T. Fukao, P. O. Box 796; Phone 6521.

St. Elizabeth's, Chinese, N. King Street, Palama.

Priest-in-Charge, Rev. James F. Kieb, 1040 Pua Lane; Phone 8745. Rev. Woo Yee Bew, Assistant Priest.

St. Luke's, Korean—Worshipping at St. Elizabeth's.

Priest-in-Charge of St. Elizabeth's.

Mr. P. Y. Cho, Lay Reader, P. O. Box 1436; Phone 8210.

Mr. Noah Cho, Lay Reader, P. O. Box 1436; Phone 8210.

St. Mary's Church, Moiliili, 2108 S. King Street; Phone 69772.

Priest-in-Charge of Epiphany, Kaimuki.

St. Clement's Church, Wilder Avenue and Makiki Street.

Rector: Rev. W. Maitland Woods, M.A.

St. Mark's, Kapahulu, 547 Kapahulu Road; Phone 7527.

Priest-in-Charge of Hawaiian Congregation.

Epiphany Church, Kaimuki, 10th Avenue and Harding Avenue.

Priest-in-Charge: Rev. Elmer S. Freeman, 1103 10th Ave., Kaimuki; Resid. Phone 78924; Study, 7537.

MAUI.

Church of the Good Shepherd, Wailuku.

Priest-in-Charge, Rev. J. Charles Villiers, Wailuku.

Holy Innocents, Lahaina.

Priest-in-Charge, Rev. Frank N. Cockcroft, Lahaina.

St. John's, Kula.

Priest-in-Charge Good Shepherd.

HAWAII.

Holy Apostles, Hilo.

Rector, J. Lamb Doty, Hilo.

Holy Apostles, Japanese, Hilo.

Priest-in-Charge, Rev. J. Lamb Doty, Hilo.

Paaui, Kukaiau, Papaaloa, Ookala.

Priest-in-Charge, Rev. Francis N. Cullen, Paaui.

Christ Church and St. John's Chapel, Kona.

Priest-in-Charge, Rev. D. Douglas Wallace, Kealahou, Kona.

St. Augustine's, Kohala;

St. Augustine's, Korean, Kohala;

St. Paul's, Makapala;

St. James, Waimea;

Priest-in-Charge.

Rev. James Walker, Kohala.

KAUAI.

Episcopal Missions on Kauai.

Rev. Marcos E. Carver, Waimea.

Rev. Henry A. Willey, Kapaa.

SCHOOLS AND INSTITUTIONS.

St. Andrew's Priory, Emma Square, Honolulu; Phone 1309.

A Boarding and Day School for Girls.

Faculty:—Sister Olivia Mary, Principal; Sister Caroline Mary, Treasurer; Miss Coutts, Mrs. Helen Creech, Mrs. Caroline Zufeldt, Miss Elizabeth Baker, Mrs. Helen King, Hannah Bonell, Edith Shaw, Mrs. Nevins, Anna Coffin, Eleanor Call.

Iolani School, S. Beretania Street, Honolulu; Phone 1980.

A Boarding and Day School for Boys.

Faculty:—Robert R. Spencer, Principal; Mrs. Edith Spencer, Roberta Caldwell, Esther C. Tulley, Mrs. Gladys Faulkner, Eunice Haddon, Mrs. Elva Oakes, Elizabeth Marshall, Gertrude Green, Norma Meads, Katharine Reid, Ruth Quinn, Jeanne Hyde, Virginia Titus, Dorothy Post, Rev. Thurston R. Hinckley, Mrs. Jas. Woolaway, Matron.

Trinity School, Beretania Street, Honolulu; Phone 3045.

A Day School for Japanese Boys and Men.

Rev. P. T. Fukao, Superintendent. Faculty—Miss Emma Villio, Principal; Mrs. Vergie Robert

St. Peter's Chinese School, Emma Street—St. Peter's Parsonage.

Rev. Y. T. Kong, Superintendent; assisted by Mrs. S. W. Chang.

St. Elizabeth's School, N. King Street, Honolulu.

Rev. J. F. Kieb, Superintendent; assisted by Miss Helen Tyau, Mrs. Bowl Young.

Procter Lodge—for young Chinese lads. Rev. J. F. Kieb, Superintendent.

St. Luke's Korean School, N. King Street, Honolulu.

Noah Cho, Superintendent.

St. Mary's, Moiliili, 2108 S. King Street; Phone 69772.

Day School—Kindergarten through Third Grade.

Faculty:—Miss Hilda Van Deerlin, Principal; Miss Sara Chung, Miss Margaret Van Deerlin, Mrs. Joseph Stickney.

St. Mark's, Kapahulu, 547 Kapahulu Road; Phone 7527.

Day School—First, Second and Third Grades.

Mrs. C. C. Black, Superintendent; Mrs. Rita Williams.

Cluett House—A home for young working women.

Miss Charlotte Teggart, Manager; Phone 2924.

HAWAII

Paaui Church School, Paaui.

Day School, Grade School and High School.

Rev. F. N. Cullen, Principal.

Holy Apostles' Japanese School, Hilo.

Rev. J. Lamb Doty, Superintendent.

A night school for young men and women

BAPTISMS.

"A Member of Christ"

St. Andrew's Cathedral Parish.

By Canon Ault.

- May 9—Waldo Spencer Rushforth.
 May 10—Mae Louise Silva.
 May 10—Betty Marion Silva.
 May 31—Helen Hester Hitchcock.
 June 1—Helene Amelia Emily Jorgensen.
 June 1—Thora Lorraine Jorgensen.

St. Andrew's Hawaiian Congregation.

By Bishop La Mothe.

- May 24—Harold K. Chan.
 By the Rev. D. R. Ottmann.
 May 16—Violet Clara Miller.

St. Mark's Mission.

By the Rev. D. R. Ottmann.

- April 11—Clinton Maverhill Irwin.
 April 11—Joseph Kikila.
 April 11—Moses Bung Quong Lau.
 April 11—Elisha Kaukaohu Kaleikini.
 April 11—Esther Nahaukapuokalani Hanohano.
 April 11—Spencer James DeCota.
 April 11—Eva Laié DeCota.
 May 24—Annie Kahalepakohano Hiram.
 May 24—Gladys Harue Momii.
 May 24—Thelma Tamayo Kuwamoto.
 May 24—Florence Urie Yamachi.
 May 24—Gladys Kimiyo Maeda.
 May 24—Margaret Teshiko Maeda.
 May 24—Richard Yoko Tsuda.
 May 24—James Yoshimi Tsuda.
 May 24—Winona Kuuleinani Irwin.

St. Mary's Mission.

By the Rev. P. T. Fukao.

- May 31—Marian Fugie Ikeda.
 May 31—Doris Matsuo Ikeda.

St. Clement's Church.

By Chaplain W. P. Williams.

- April 12—Mary Eleanor Post.
 April 12—Raymond Walter Smith.
 April 12—Donna Meyrick Zimmerli.
 April 12—Marjorie Howe Ross Zimmerli.
 April 19—Charles Harder May.
 April 27—Elise Trowbridge Ford.
 May 31—Katherine Jean Kennedy.

CONFIRMATIONS.

"Sealed Unto the Day of Redemption."

St. Andrew's Cathedral Parish.

Presented by the Rev. D. D. Wallace for Canon Ault.

- May 17—Jack Brysson Greenwell.

Presented by the Rev. D. R. Ottmann.

- May 17—Hilma Jorgine Johnson.
 May 17—Dolores Marie Rogelio.
 May 17—Adeline Mooklar.
 May 17—William Edwin Bonsey.

St. Andrew's Hawaiian Congregation.

Presented by the Rev. D. R. Ottmann.

- May 17—Emma Kahelelani Harris.
 May 17—Ottilia Lillian Rosa.
 May 17—Alice Margaret Akana.
 May 17—Daisy Alice Miller.
 May 17—Ella Lovina Kealualuokalani Kinslea.
 May 17—Violet Clara Miller.
 May 17—Harriet Eleanor Collins.
 May 17—Nancy Lopez.

- May 17—Rose Kokulani Lane.
 May 17—Georgiana Friel.
 May 17—Marie Jensen.
 May 17—Elizabeth Grieg.
 May 17—Elsie Hiilani Schumacher.
 May 17—Frances Pupua Townsend.
 May 17—Elizabeth Kahiwilani Todd.
 May 17—Genevieve Iwiola Buchanan.

St. Peter's Church.

Presented by the Rev. Kong Yin Tet.

- May 24—Charles King Hen Tyau.
 May 24—Abraham Chun Wui Yap.
 May 24—Raymond Chun Tsung Yap.
 May 24—Albert Sun Kong.
 May 24—Samuel Syap En Ing.
 May 24—Ernest Yin En Ing.
 May 24—En Loy Ing.
 May 24—Teddy Loy Tyau.
 May 24—Joseph Fong Ching.
 May 24—Edna Chong.
 May 24—Su Min Ching.
 May 24—Helen Ing.
 May 24—Hilda Sha Yun Zen.
 May 24—Winifred Zane.
 May 24—Rose Tyau.

Epiphany Church.

Presented by the Rev. E. S. Freeman.

- May 31—Jean Ruth Logan.
 May 31—Jeanette Kemp Macpherson.
 May 31—Alice Agnes Macpherson.
 May 31—Amelia Wittman Ramsey.
 May 31—Edna Gantt Cleneay.
 May 31—Fred Mathew Logan.
 May 31—Harry Richard Logan.
 May 31—Frederick Baldwin Hartman.
 May 31—Francis Henry Atkins.
 May 31—Jacob Ing.
 May 31—John Edwin Roberts.
 May 31—John Schleif.

MARRIAGES.

"Those Whom God Hath Joined Together"

St. Andrew's Cathedral Parish.

By Bishop La Mothe.

- May 23—William Taylor Sinclair and Mary Lydia Barrette.
 June 7—George Kuau Sung Chun and Betty Lam.

By Canon Ault.

- May 25—Charles Davis Horton and Mary Louise Waity.
 May 27—Rudolph William Lakimela Duncan and Gladys Laura Holroyde.

- May 29—Arthur Robert Tyler and Bertha Lillian Woodburn.
 June 10—Orvil Devere Baker and Julia Campbell.
 June 6—Irven Paul Dunkle and Alvina Elaine Andrews.

St. Elizabeth's Mission.

By the Rev. Jas. F. Kieb.

- May 8—James Tet Yeun Tyau and Al Yin Chong.
 May 20—William C. Messer and Matilda P. Makikau.

St. Clement's Church.

By Bishop Restarick.

- May 22—James Earl Arnold and Margaret Lewis Fitzpatrick.
 By the Rev. W. M. Woods.
 May 26—Medford Ross Kellum, Jr., and Gladys Lenore Laughlin.
 June 1—Henry Morton Inman and Mary Frances Varley.

BURIALS.

"Some Are Fallen Asleep."

St. Andrew's Cathedral Parish.

By Bishop La Mothe.

- May 23—John Palmer.

By Canon Ault.
 May 11—Samuel Henry Dowsett.
 May 13—Renta Martha Greig.
 May 29—Samuel Andrew Crosby.

St. Andrew's Hawaiian Congregation.

By the Rev. D. R. Ottmann.

May 16—John King.

St. Clement's Church.

By the Rev. W. Maitland Woods.

May 7—Emma Lockwood Barnard.

APPORTIONMENT FOR MISSIONS, 1925.

Receipts to June 10th.

	Apportion- ment	W. A. & Jr. A.	Sunday Schools	Parish	Total Receipts
St. Andrew's Cath. Par.	\$4,500.00	\$ 160.00	\$ 210.58	\$2,383.14	\$2,753.72
*St. Andrew's (Hawaiian)	500.00	.....	60.00	440.00	500.00
St. Peter's	525.00	.....	375.92	.....	375.92
St. Clement's	300.00	.....	80.55	95.65	176.20
*St. Elizabeth's	275.00	.....	230.00	45.00	275.00
Epiphany	200.00	.....	68.08	95.65	163.73
St. Mary	175.00	.....	124.16	.....	124.16
St. Mark's	100.00	.....	82.03	.....	82.03
St. Luke's	150.00	.....	114.37	.....	114.37
Holy Trinity	150.00	.....	122.60	.....	122.60
Good Shepherd	200.00	.....	60.00	.....	60.00
*Holy Innocents	100.00	10.00	54.20	53.10	117.30
*St. John's, Kula	25.00	.....	26.95	.....	26.95
Holy Apostles	300.00	25.00	50.46	78.90	154.36
*St. Augustine's	100.00	31.00	89.00	20.00	140.00
*St. Augustine's, Korean	50.00	.....	43.45	10.00	53.45
*St. Paul's	100.00	.....	111.10	.....	111.10
*St. James', Waimea	50.00	.....	66.73	.....	66.73
Christ Church	225.00	60.00	77.06	53.75	190.81
Paauiilo	35.00	.....	.....	.....	.....
*St. James', Papaaloa	35.00	.....	14.51	35.00	49.51
Kauai Missions	100.00	.....	43.24	.....	43.24
*St. Andrew's Priory	.....	.....	352.48	.....	352.48
*Iolani	.....	.....	230.20	.....	230.20
Loose Offering	.....	.....	10.67	.....	10.67
Miscellaneous	.....	.....	.....	.....	6.23

\$3,195.00 \$ 286.00 \$2,698.34 \$3,310.19 \$6,300.76

Those Parishes and Missions marked with a star have paid in full their Apportionment.

CONVOCATION EXPENSE FUND, 1925.

Receipts to June 10th.

	Assessment	Received
St. Andrew's Cathedral Parish	\$350.00	
*St. Andrew's, Hawaiian	52.50	\$52.50
St. Peter's	29.25	
*St. Clement's	52.45	52.45
*St. Elizabeth's	17.50	17.50
*Epiphany	17.50	17.50
St. Mary's	7.00	
*St. Mark's	6.00	6.00
St. Luke's	11.75	
Holy Trinity	11.75	
Good Shepherd	29.25	
*Holy Innocents	17.50	17.50
St. John's, Kula	7.00	
Holy Apostles	22.25	
*St. Augustine's	11.75	11.75
*St. Augustine's, Korean	6.00	6.00
*St. Paul's	6.00	6.00
*St. James', Waimea	6.00	6.00
Christ Church	17.50	

Paauiilo	6.00	
*St. James', Papaaloa	6.00	6.00
*Kauai Missions	6.00	6.00
All Saints, Kapaa	10.00	

Those Parishes and Missions marked with a star have paid in full.

THE REV. MARCOS E. CARVER.

It was with the very deepest regret that we said "Goodbye" to the Rev. and Mrs. Carver, who sailed from Honolulu for San Francisco on the S. S. Lurline, Wednesday, June 24th. Mr. Carver's health was such that he did not feel able to continue his work on Kauai, and having been placed on the disability list of the Pension Fund, has resigned his work on West Kauai and is returning to New York State where he has a son and quite a large number of relatives.

Mr. Carver began his ministry as a Methodist and for 25 years laboured in the upper waters of the Amazon in Brazil. The hardships of his work there are largely responsible for his breakdown in health. In 1910 he decided to enter the ministry of the Episcopal Church and was ordained to the Priesthood in 1911 and worked for several years in Texas and California. In 1917 he came to Kauai, where he has had charge of the Waimea Foreign Church and in addition has ministered faithfully to all our Church people on the Island.

Mr. and Mrs. Carver leave Kauai and the Islands with the heartfelt love and the sincere regret of everyone. For eight years they have given themselves in loving and faithful service in Christ's name. "Well done good and faithful servant."

THE CLOSING OF ST. ANDREW'S PRIORY.

The graduating classes this year were larger than usual, fourteen girls receiving eighth grade certificates and nine the full Academic Diploma. Looking back over the week we feel, with a sense of gratification, that all went well; each year marks an advance, and with this, not with our achievements, we are satisfied.

Perhaps the most notable feature of the commencement program was the opening event which took place on the evening of June 10th when, under the direction of Mr. Bode who had painstakingly trained them for many months, a chorus of eighty or more girls sang a charming cantata by Paul Bliss entitled "Pan on a Summer Day." The girls' singing did Mr. Bode great credit, and with Miss Shaw as accompanist the occasion was one much enjoyed by music lovers. The only regrettable fact about the evening was that there were so few there.

On Friday, the 12th, in the afternoon, the eighth grade commencement exercises were held in Queen Emma hall. When the girls had performed their part of the program the Bishop gave an address which taught many useful lessons under the attractive forms of anecdote and story; another attraction of the afternoon was the annual sewing exhibition which was by all visitors voted "better than ever." For this praise is due to Miss Mary Coutts our faithful, efficient sewing teacher of the last three years. It is a matter of deep regret to us at the Priory that we are losing Miss Coutts this year; we feel again, as we did when Miss Jensen left us, "Who can fill her place?" The immediate need, we are thankful to say, has already been provided for; Mrs. Bonell, the wife of Dean Bonell of Evergreen, Colorado, and the mother of one of our teachers, has volunteered her services for one year and will take the sewing classes next winter. This is the only one of five vacancies on our teaching staff for the year 1925-26 which, at this writing, is even temporarily filled.

The evening of the same day, Friday the twelfth, Miss Shaw's piano pupils gave a recital in Queen Emma Hall. It is really

wonderful what Miss Shaw has accomplished in one year against great odds. If anyone would like to know what those odds were (and are) let them try playing on the pianos she has to work with! All have had twelve years hard wear, and some, perhaps, were not too good to begin with.

On Sunday evening the Rev. Henry Bedinger, of Moylan, Pa., preached the Baccalaureate Sermon to the graduating class; it was very simple, direct and to the point—a message I hope the girls will never forget. The following afternoon the Seniors had their class day exercises in Queen Emma Hall; and on Tuesday evening their graduation exercises in Davies Hall. I must no longer withhold their names: Genevieve Buchanan, Maud Farden, Lena Greig, Henrietta Hart, Kam Mee Ho, Aubrey Hooper, Jeanette Landgraf, Florence Moore, and Elizabeth Richardson. All but one of the nine were boarders, several were girls who spent many years, summer as well as winter, in the Priory. Dear "Summer Girls" we are missing you now. Bishop Restarick gave the commencement address, Bishop La Mothe presented the diplomas. Audrey Hooper was the valedictorian, an honor all felt was well deserved. She, with Lena and Florence begin at Miss Philips School this summer; while in September Maud, Henrietta and Elizabeth are to enter the Normal School, Genevieve the University. Kam Mee's plans are still unsettled.

One thing has been omitted from this narrative; that is, the girls' dance which took place on Saturday the thirteenth. This omission shows that the writer has not taken the girls' viewpoint as to the relative importance of the events of Commencement Week!

ETIPHANY CHURCH, KAIMUKI.

For the third year in succession, a Daily Vacation Bible School is planned for Kaimuki, under the general auspices of Epiphany Church. It will meet from June 22nd to July 17th, using the Church and Guild Hall buildings.

The Bishop was present for confirmation on Whit Sunday, May 31, and confirmed a class of twelve, two of them adults.

The tenth anniversary celebration, scheduled for July 18th and 19th, will be postponed until September, due to the absence of the Priest-in-Charge at the former time.

The Sunday School will continue in session during the summer, but will meet as a "junior congregation," conducting its own service of worship with the help of the Superintendent and lay readers.

A very enjoyable church social was held on Friday, May 29th, in the Guild Hall, under the auspices of the Young People's Fellowship. There was a brief but attractive program put on by the Fellowship, followed by games and dancing.

With the proceeds of the food sale in early May, the Guild has purchased and installed a gas range in the Guild Hall, and intends making a number of other improvements in the kitchen and pantry, as well as purchasing a set of cutlery and kitchen utensils to add to the permanent equipment. A drinking fountain has been installed by the Vestry, in the Guild Hall.

The graduating class of Liliuokalani School was present in a body on Sunday evening, June 7th, for a service in their honor. The church was crowded, and the service impressive and beautiful. This is the second annual graduation service, which it is hoped will become a regular institution, symbolizing the close relation which should exist between education and religion.

The Sunday School picnic takes place on June 13th, at Niu, where such an enjoyable time was had last year at Mr. Lucas' place.

The Priest-in-Charge and his family leave on June 11th, for Kohala, Hawaii, where Mr. Freeman will take temporary charge, at the request of the Bishop, of Mr. Walker's work.

WAIMEA, WEST KAUAI.

The Easter party, which had long been delayed because of measles and chicken pox in the community, was held at the minister's home May 13. In spite of the unlucky number, the day was beautiful, the children of the west side of Kauai, for a radius thirty miles, were all there on time, and the program was good. The old hall room or lanai was beautifully decorated for the occasion and the fifty-nine children and eighteen adults present had a very enjoyable time.

After the refreshments, preceded by the program, there were games for the children and much visiting on the part of the mothers. Visitors were present from the Hawaiian and Japanese and Chinese churches of Waimea, which increased the number already given. The Sunday schools of the West Kauai work have never been better attended, in better condition, nor better equipped with teachers, than the past year. The work with the children has been the most hopeful, or as much so, as any feature of the church work here.

At 2:30 p. m. May 18 occurred the funeral of Mrs. Minna Eberling of Makaweli who died the previous day, leaving a husband and large family of children to mourn her loss. There was an immense concourse of friends who accompanied her to her last resting place in the Waimea Foreign church yard and it was a token of the esteem in which the deceased was held, that all remained until the grave was filled and covered with an immense mound of flowers, though the heat was intense.

Before this funeral was finished, another cortege was already at the cemetery gate, and waited patiently for the clergyman. This was the burial of Mrs. Josephine Sepa Onaha, also of Makaweli. She also leaves a husband and family who deeply feel the loss of wife and mother. Though having died at almost the same time and in the same place, the deceased were only connected by the ties of acquaintance and neither death was due to accident, as might be supposed.

"For so He giveth His beloved sleep"

RELIGIOUS EDUCATION IN THE DISTRICT.

By Rev. Elmer S. Freeman.

The Committee on Education of the District of Honolulu held its first meeting on May 18th, at the home of the chairman. The entire committee was present—the Rev. T. R. Hinckley, Sister Olivia Mary, Mrs. Edgar Henshaw, and the writer.

The committee found itself confronting a situation of practical chaos, as far as coordination or cooperation among the different religious education agencies of the district are concerned. There are not available any but the most elementary statistics to show the numbers of children touched by our Sunday schools. There is no comprehensive plan for training teachers, no standard series of lessons, no unity of procedure as regards Sunday School methods in any of their phases, no attention paid anywhere to expressional work during the week, no Church School Service League organization; and, worst of all, little apparent interest on the part of teachers, superintendents, and some of the clergy to improve affairs.

Hence the committee felt that it must start at the very bottom of things, and first of all secure as complete and authentic information as possible as to the state of our Sunday schools. To this end a questionnaire will shortly be sent out to the clergy, which they are earnestly requested to study carefully and answer accurately. With this information in hand, the committee can make some definite recommendations.

Probably the whole difference between a Sunday School which is a success and one which is a failure is to be found in the quality of its teachers—the word "quality" to be understood in its broadest sense, to include educational qualifications, depth of personal religious experience and consecration to the task of

teaching, as well as such qualities as attractive personality and love of children. Some of these qualities, of course, are native in the individual; some others can be taught. The committee felt, therefore, that the next great problem, beside acquiring information on which to work, is to arrange some way of training those who teach in our Sunday schools. Several possibilities were discussed—(1) an attempt to establish a central training class for Honolulu at least in the form of a teachers' institute; (2) an attempt to begin teacher training classes in each parish and mission, to be led by the Priest-in-Charge or some other qualified person; (3) to put teachers in touch directly with the Church's Department of Religious Education by means of a Normal course for Sunday School teachers, conducted by mail. It was decided to begin with the first mentioned plan, which was put in the hands of Mrs. Henshaw for additional study, with the intention of having such an institute meet this fall in Honolulu. It was felt that the second and third plans required more study and material before anything could be attempted along these lines.

A third problem which received the attention of the committee was that of the establishment of a norm or standard, which every Sunday School would be asked to attempt to reach, and which would be raised from year to year toward still higher standards of efficiency. By fall there will be in the hands of every clergyman a copy of the proposed standard. It will be set low enough the first year so that practically every school can reach it, but it is proposed to give a banner to the Sunday School which exceeds the minimum standards by the largest margin.

Still another question was that of a fall "Rally Day" for every Sunday School, whether it closed during the summer or not. The committee very strongly recommended that our schools should not close during the summer, though most of them can probably not carry on the system of graded classes, due to the absence of teachers during the summer months. The committee felt, however, that there is an inevitable lost momentum which accompanies summer closing that should be avoided if at all possible.

So much was actually done at this first meeting. Questions left for further—and future—study included (1) an evaluation of curricula, (2) relation to the educational programs of the Young People's Organizations and the Woman's Auxiliary, (3) promotion of the Church School Service League, (4) establishment of a monthly Sunday School teachers' bulletin to be distributed to every teacher, and (5) establishment of a Sunday School lending library for the benefit of teachers on the other islands.

It is the hope and purpose of the committee to raise year by year the standards of our Sunday schools, so that we may reach more children and teach them more effectively when we do get them. The cooperation of the clergy and Sunday School superintendents in such ways as the committee may find necessary is urgently requested.

MRS. EMMA L. BARNARD AT REST.

With the passing of the quaint, little, old lady affectionately known to hundreds of friends in Honolulu as "Granny Barnard" a link is broken between the busy present and the quiet of almost a century gone; between Hawaii as a Territory of the U. S. and Hawaii in the romance days of the monarchy.

Mrs. Emma Lockwood Barnard, widow of John Ewing Barnard, died at the home of her daughter, Mrs. F. W. Merrill in Kapuni road, Waikiki, early the evening of Tuesday, May the 5th, and was buried the following morning at 10 o'clock from St. Clement's Church, Makiki. The service was taken by the Rector, the Rev. W. Maitland Woods while the committal was

read by the Rev. James F. Kieb of St. Elizabeth's, Palama, a family friend for years.

Mrs. Barnard was born in Rochedale, Lancashire, England, November 8th, 1829, and was in her 96th year, being one of the oldest white women in Hawaii. She left her native land when a young woman for Australia where she married and later went with her young family to New Zealand when she bore the trials of pioneer life with marked heroism. She came to Hawaii in 1863 and spent 62 years, a lifetime in these Islands. Her husband was in the government service, as chief clerk, over 30 years in the days of the monarchy.

Interested in higher education and culture, Mrs. Barnard was instrumental in the training of many of the younger generation in her day. She was chiefly interested in the English training of Princess Kaiulani, niece to Kalakaua, who would have succeeded her uncle to the throne had she lived.

A cultured mind which spans a century long is bound to be rich in historical detail and recollection. Born in the reign of George IV she saw five rulers on the throne of England, George IV, William III, Victoria, Edward VII, and George V. She beheld the development of Australia and New Zealand and the Islands of the South Seas. She lived as part of the old regime in the Sandwich Islands and saw its passing. The annexation of these Islands to the great mainland Republic was an event clear in her mind and their progress a matter of keen interest and importance.

Her century was one of tremendous world events and even though an invalid for years, she was never out of touch with things as they happened about her.

Mrs. Barnard was the mother of the late Judge Edward W. Barnard of Hawaii, Mrs. F. W. Merrill, widow of the Rev. Frank W. Merrill; Mrs. Bernice Steven, for years interested in the work of St. Andrew's Priory, and Miss Josephine M. Barnard.

There are six grandchildren and seven great-grandchildren.

Her mortal remains were interred in Nuuanu at the foot of her husband's grave, which adjoins the plot of the old Anglican Sisters where rests the earthly bit of Sister Beatrice who was born in London the same year as Mrs. Barnard and was but a few days her senior. They were devoted friends and had for many years celebrated their birthdays together. Folded in mother earth their friendship is sealed.

Mrs. Barnard bequeathed to her many friends a rich legacy in the memory of an old style gentlewoman of the Victorian age, a sincere and loyal Christian, a faithful and devoted mother and a loving, true friend. May her long journey end in the presence of God.

J. F. K.

ST. LUKE'S NEWS.

On the third Sunday after Easter, May 3rd, St. Luke's Korean Congregation met in St. Elizabeth's Church, Palama at 9:30 a. m. for the last time after nearly 16 years of service in the Chinese Church.

The Bishop of Honolulu, the Rt. Rev. John D. La Mothe, D.D., was about to bless and dedicate the new Korean Mission Center and the Congregation was going to its new home on the north end of St. Elizabeth's property, two blocks away.

The Priest-in-Charge began the dedication services before the altar in St. Elizabeth's, reciting the 84 Psalm and certain collects, after which the large Korean choir with clergy and entire Congregation in line passed out of the church to King street, thence to Pua lane, to Kanoa street, to St. Luke's, where singing the "Church's One Foundation," the Bishop and clergy on the steps of the new building continued the ceremony of blessing. The Bishop then entered and before the altar finished the service which set the new Mission center apart for religious, social and educational purposes.

The Priest-in-Charge celebrated the Holy Eucharist as an act of thanksgiving, the choir under the able direction of Mrs. C. N. Wilson singing beautifully the entire setting. Some 80 communions were given.

The Bishop spoke of all that had been done and urged the members of St. Luke's to be faithful and use the new building to the best good of the Congregation. The sermon was interpreted by the loyal Lay-reader, P. Y. Cho.

Mr. P. Y. Cho has been Lay-reader of St. Luke's for some years and it is due to his untiring efforts that the members of the Congregation raised \$1800 with which to begin the building. The Mary Castle Trust Fund, through Mr. L. Tenney Peck, kindly gave the Bishop \$700. The Society of the Double Temple in New York has promised the last \$500 and the Bishop has received \$250 from another generous donor. He hopes also to get a donation from the American Church Building Fund Committee, which will complete the building cost. The land has been loaned by St. Elizabeth's Tenement Committee. The general furnishings, as pews, tables, etc., were provided by the Bishop and will be paid for by funds as they come in.

The beautiful little altar, six feet in length, of fine grain Northwest pine, dedicated "To the Patience of Almighty God and in honor of St. Mary and St. Luke" is the gift of the Rev. and Mrs. James F. Kieb. Bishop and Mrs. La Mothe presented two handsome solid brass Eucharistic candlesticks, Gorham make, in memory of their beloved daughter, Jean, who passed to the blessed life beyond three years ago. The koa altar cross is loaned by St. Mary's until we can procure one of our own. The vases, lace altar frontal, linens, credence table cover and work on the dossal are the gifts of Mrs. James F. Kieb. Mrs. C. N. Wilson presented a beautiful fair linen. St. Elizabeth's Mission gave its fine old font and a koa altar desk. The Korean Choir Club gave a handsome red Morocco Altar Book. A Gorham Chalice and Paten in silver is the gift of the Rev. and Mrs. F. N. Cullen of Paauilo. Burse and veil in white silk and a koa processional cross from Epiphany, Kaimuki. A bell from St. Clement's Church, Makiki. An almost new and splendid toned piano, costing \$200 was the gift of the Honolulu Branch of the Woman's Auxiliary. A beautifully engraved Korean brass bread box with cruets and lavabo bowl are the gift of Mr. Noah Cho, and an aunt of Mr. Cho's in Korea sent two little silk alms bags embroidered in Korean style.

The Bishop and our friends have been most kind in helping us get our Chapel, School and Social Hall in order and we take this opportunity to express the gratitude of the Priest and his workers and the entire Congregation of St. Luke's for all that has been done, and we pray God to bless the work of our beloved Church in bringing the Gospel and its help to all Oriental people, both in these Islands and in their native lands.

ST. ELIZABETH'S NEWS.

Whitsunday or Pentecost, the Feast of the Holy Ghost and Birthday of the Christian Church, was most solemnly observed at St. Elizabeth's Mission. There was Holy Communion at 7 o'clock in St. Elizabeth's and at 9:30 choral Eucharist with sermon in St. Luke's Chapel, while at 11 came the solemn Eucharist in St. Elizabeth's when all the dignity and beauty of our worship was manifested.

The Rev. Henry Bedinger of Philadelphia was the preacher. The attendance at all these services was large and 118 communions were given.

It is the policy of the Mission to center all its activities about the altar and the church with her teaching and prayer book directions is the rule which we follow. We aim to declare the whole Gospel of Christ and to adhere loyally to the same. This great aim is, as we think the chief reason for our existence and

in following it out we find no lack of encouragement in the response of our people. Religious training comes first, closely followed by mental and social development and this fits us for our true place in life.

The young girls of St. Elizabeth's Juniors gave a very brilliant social affair in the school hall on Saturday evening, May 23rd. It was in the nature of a dancing party and over 250 young Chinese boys and girls from all over Honolulu came together for the occasion. After all expenses were met they cleared \$113.75 with which to carry on their mission work for the coming year.

Great credit is due Miss Helen Tyau and her committee for the success of this effort. We also thank the boys and girls of the other Chinese churches who helped make it a pleasant and enjoyable affair.

A letter received by the Pastor and his wife from Miss Helen Ching written in March in Hongkong, tells of her interesting travels in Japan and China and also gives a graphic description of a storm at sea wherein she fell down stairs in the ship, breaking three ribs and dislocating her right arm. She was attended in Shanghai by an English physician and is doing very well. Miss Ching will spend some months in Canton before she returns to Honolulu.

Mr. James Lau, one of the Vestrymen of the Mission, was bereaved by the death of his mother on May 31st. Mrs. Lau was a Christian and a member of the Fort Street Church. A large delegation of the members of St. Elizabeth's with the Priests attended the funeral on Monday, June 1st. She was buried in Makiki Cemetery.

The subscription for the carrying on of the work of the congregation of St. Elizabeth's was taken by the Pastor the first part of May for the following year. The subscription for the past year the treasurer reports well paid up and although there is no advance in the number of subscribers, with our losses we are able to report 75 live and willing contributors to the help of our work. The funds realized by this pledge of support are used in paying our apportionment for Missions, Convocation Expense, Pension Premium and all other expenses of the congregation.

ST. CLEMENT'S CHURCH.

The appeal for \$800 to be presented at the Easter day Eucharist was more than amply responded to. We extend our hearty thanks to those who made this offering. The Young People's Service League gave three plays in the parish house early in May. The entertainment was very well carried out, and the acting of the boys caused much amusement. Our young people are shy, so Miss Juanita Hess trained two companies of actors. One for girls only and the other for boys only. As remarked above, the acting of the boys was most melodramatic, in the final scene only one actor was left alive and the "house" was filled with the smoke of battle, after which all partook of an excellent supper, everything was provided by the young people themselves. We now have a daily eucharist at St. Clement's at 7 a. m. The attendance has been most satisfactory. The Rev. Fr. Beddinger addressed the young people at their monthly corporate communion breakfast. The Rector hopes to be in Maui for the last two Sundays in June during which time the Rev. Fr. Beddinger will be in charge of St. Clement's. We wish to record our thanks to him for all his kind offices in St. Clement's Church. Another year's work in our Sunday School is now drawing to a close. Mrs. W. A. Wall's faithful service in this work for so many years cannot readily be estimated. Her influence among the girls of this parish is strikingly illustrated by the devotion of many of our young communicants.

Mrs. Emma Barnard passed away to her rest on May 5th. For many years she had been confined to her room, being at her death 95 years of age. Always radiantly happy, in spite of infirmities, it was a joy to minister to her. May her soul rest in peace.

ST. ANDREW'S HAWAIIAN CONGREGATION.

OUR BELOVED DEAD.

On May 16th, our Savior called unto him our brother, John King, a brother to dear Celia Searle. For many years Mr. King had been an active member of the church, and it was counted a pleasure and privilege by your priest to minister unto him during his last illness. For those of his loved ones who are still in their pilgrimage, our prayers ascend that God may give them faith, trust, hope and joy in their belief in the Resurrection of the Dead.

Word has just reached Honolulu of the death of the mother of our good friend, Mrs. Mildred Eaton, now residing in Oakland. Our sympathy goes to her at this time of sorrow, and we pray for her that she may have His help and receive His peace, which passes man's understanding.

OUR SICK.

Little Rose Lane of St. Andrew's Priory sustained a painful fracture of her right arm, and is in the Queen's, convalescing.

Mr. George Kikila of Kapahulu is confined to his bed with a most grievous illness. Pray for him that he may have faith and peace at this hour of trial.

Mrs. Rice's mother, also of Kapahulu, is very ill at an advanced age. God grant rest to her tired body and peace to her soul.

Mr. Bruce Hopkins is doing nicely and fast convalescing.

Mrs. Alapaki Smith is much improved, and expects soon to return to the Queen's for what is, we trust, her last operation before full return to health and happiness.

Mrs. Minna Low, has so far recovered from her long illness as to be discharged from the hospital on this, the 28th of May. Her sister, Miss Agnes Hewitt is still confined but making a good recovery.

Let us not forget to give thanks to our Father for the many illnesses which He heals, and the joy that accrues therefrom.

IOLANI KA MOI.

A noble chief of mighty fame
To Iolani gave his name;
The heavenly bird it signifies,
He bade us to immortalize;
To soar aloft, nor pause in flight,
To reach, at last, the goal in sight;
By words and deeds to emulate
The truly good, the truly great.

O Iolani ka moi,
Our song shall be in praise of thee,
Who sought to raise Hawaii's youth
To heights of nobleness and truth;
To educate the heart and mind,
Is Iolani's aim, you'll find;
To those who heed her gracious call,
An equal chance she gives to all.

O Iolani School, to thee,
We bring our tributes and will be
Thy loyal sons where'er we roam,
Though far from thee, our boyhood home;
Our memories of teachers dear,
Their patience and their words of cheer,

The truths they taught, our youth to guide,
Shall ever in our hearts abide.

And when our Alma Mater calls
Her sons to build anew her walls,
Her challenge shall not be in vain,
We'll rally and her cause maintain;
To honor her will be our aim,
To win for her more power and fame,
Her standards high we shall proclaim,
And spread abroad her matchless NAME.

MAY L. RESTARICK.

Written for a school song for Iolani, to be sung to the tune Maryland, My Maryland.

Honolulu, May 25, 1925.

May 4th, 1925.

Rt. Rev. John D. La Mothe, D.D.,

Honolulu, Territory of Hawaii.

My dear Bishop La Mothe:—There is certainly great rejoicing in the Department of Finance today. An unheard of thing has occurred. In one's wildest moments one would never dream of a Diocese paying its full quota within the first four months of the year. I think everybody in the building has heard it before now. If they have not it is their fault and not mine.

You ask if you are the first to pay your budget. As Bishop Lloyd used to say, "I'll say so." You are so far ahead of anybody else that they haven't even a ghost of a chance of catching up. The second payment will no doubt be made along about the first of December. Even that is a bit of optimism. All glory and good luck to you and do tell your district what rejoicing has occurred here at the Church Missions House today.

Yours very sincerely,
THE NATIONAL COUNCIL.

CHARLES A. TOMPKINS,
Assistant Treasurer.

ST. MARK'S NOTES.

St. Mark's Kindergarten has closed its second happy year. We feel that the experiment has been a proven success. Many parents have expressed their appreciation and invariably speak of the progress the children have made in their use of English. The children, through a simple catechism in which they receive weekly instruction from the priest-in-charge, have a definite knowledge of the teachings of our church. Nearly all have been baptized and are members of the church school. It is rather a pity these children cannot go on as they have started, but as we are not equipped for even the first and second grades we shall have to let them go, praying that through the church school the seeds, so planted, may be nurtured until we can number them as communicants.

Mrs. T. Clive Davies visited our Kindergarten the day we closed. She expressed her pleasure with the church teaching given the children. After games and singing the children were given an ice cream feast and goodbye said for the summer. Mrs. Davies was instrumental in the establishing of this mission. She taught in the Sunday school at the beginning and was very helpful to Mrs. Caroline Clark. It must be a very real satisfaction to her to know that of the few who made up the first Sunday school, nearly all are directly connected with us today.

On the first Sunday after the ascension Father Ottmann was with us at the 9:00 o'clock church school service. Nine children were baptized at this time.

Our annual picnic will be held at Kāhala on June 13. It is expected there will be about one hundred fifty present as all branches of the church school are invited.

On May 16, Hui Manulani gave their play "A Helping Hand" at Kaneohe theatre. The house was packed with a very appreciative audience. The net proceeds amounted to about \$50.

We will not close our church school during the summer. Although the attendance may drop, there are many children who love to come. It is always difficult to get the full attendance until late in the fall when a vacation is declared.

Miss Grace Jones who, so generously gave us a year's service, at the mission when our kindergarten had its beginning will be here again this summer, arriving on June 24 from Denver, for a visit with her friend, Miss Edith Ross.

IOLANI COMMENCEMENT.

The largest class in the history of Iolani was graduated on the evening of May 29th. There were 21 members of the class, Anastacio E. Gumban being the first Filipino student to graduate from Iolani. Six different nationalities were represented, Japanese, Chinese, Korean, part-Hawaiian, an Anglo-Saxon and a Filipino. The majority of the students expect to go on to higher institutions of learning while others have bravely gone out looking for jobs. We are told that one presented himself for work at the office of one of the plantations the next Monday morning, was given a "white collar job" and is getting on well.

Dr. Herbert Manchester of the Central Union Church delivered the address. He spoke of the great influence that the Bible may have upon our lives if we seek to do the things that are really worth while. It was a very fine address and was greatly appreciated by the student body.

The class picture was presented by the class president, Sanford Hooper, to the incoming principal, the Rev. Thurston R. Hinckley, who spoke of the appreciation of the work of Mr. Robert R. Spencer, the retiring principal, and of the splendid work done during the past year by the faculty. Bishop La Mothe also paid high tribute to the work of the teachers and greatly regretted so many of the members of the faculty were leaving.

The salutatorian was Kikuichi Okihara and the valedictorian was Urban Allen. A paper on "The Life of Dr. Sen Yat Sen," a former Iolani pupil, was read by Shew Hung Yang.

The Priory girls with their accustomed kindness helped in the singing. Mr. Toomey kindly assisted in the program by rendering two musical numbers.

WHAT I HAVE GAINED AT TRINITY MISSION SCHOOL.

I came from Japan at the 21st of December, 1923. At that time I could not understand any of the English languages because I had never been studied them. One day my friend came to see me and told me that Trinity Mission School is very best school for beginner to learn English, so I decided to go to this school. Next morning he came to my home again and he took me to Trinity Mission School. He also introduced me to Mrs. Williams. She seemed very glad to have me so she spoke me very kindly and gently, but I am sorry to say I could not understand nothing.

Next day I bought the book from the book store and studied it hardly. At first time it was very difficult for me to read the book, but I read it over and over so I was able to read it and knew what the meaning in the stories. Day past like an arrow, four months past very soon.

One day Mrs. Williams sent me to second grade so I was much pleased and contented. And my teacher was Mrs. Robert. I had been taught spelling, dictation, English and reading, besides English in grammar too.

It was very hard for me to learn so many things but I studied as hard as anybody else in that way I picked up great deal of learning.

When June time came our school was closed and every boy had left from school. During vacation I spent the most time by working hard at the Hawaiian Pineapple Mill and earned about a hundred dollars.

When September came I came to Trinity Mission School again so I belonged to the third grade. It was much hard to read Story Hour Book Three, but the teacher, Miss Villio taught us so kindly and steadily so I was easily to read it. Beside reading lesson I had taught spelling, English, and English in grammar and the Bible stories too. It is very important for us to know about God so I was very glad to learn them. Day past like a pleasant dream. Five months past very soon and I stayed in the fourth grade. Beacon Fourth Reader contains so many beautiful stories so I was very glad to study it. Our teacher, Miss Villio, liked to teach about English in grammar and especially the Bible stories so I was much pleased to know about these objects. The teacher used to advised us that we must try to speak English that is if we don't try to speak English we cannot learn as fast as everybody else.

I constantly think that when I become a great man I thanks to my teachers' kindness. One day Miss Villio said that I can go to the sixth grade so I felt very happy when I heard these words. And I hope never forget my teachers and Trinity Mission School forever.

KOUTOKU HIRASHIKI,
Trinity Mission School, Fourth Grade.

THE BROWSER'S COLUMN.

By D. R. O.

Having had, myself, a great interest in Mormonism, and having learned that many others within the church are vitally interested it seems well to give a sort of resume, together with several quotations, of a little book entitled "Joseph Smith, Jr., as a translator," issued by the late Bishop Spalding of Utah. This book has such a kind and unique dedication that I quote it:

"To my many Mormon friends—who are as honest searchers after the truth as he hopes he is himself—this book is dedicated."

Bishop's opening sentence is provocative of much thought—"If the Book of Mormon is true, it is, next to the Bible, the most important book in the world." "A flood of light would be thrown upon the whole question of church origins if the account of the organization of the church in the new world, described in the Book of Mormon, were similar to that in the old."

"It is not to be wondered, therefore, that those who believe in the truth of this book have been faithful in urging its claim to serious attention. On the other hand it is inexcusable that the book has never had the serious examination which its importance demands. Professor Orson Pratt was not far from correct when he wrote: 'The great majority of the world, however, reject the Book of Mormon without the least examination as to its claims. They have heard that there was such a book, but they know nothing of its contents, only that it claims to be a divine revelation. They at once reject it as an imposture' (Cf. Pratt's Divine Authenticity of the Book of Mormon)." "The dilemma accepted for the book is also accepted for its author. If Joseph Smith is not a true prophet of God he must be an impostor."

Bishop Spalding then goes on to show that the Mormons have set a worthy example of dignity and courtesy in their controversies, which their critics often fail to do. He then refers to the finding of the Golden Plates and the Urim and Thummim referred to in the "Pearl of Great Price," and accepts this find,

for sake of argument. Bishop then states that the question is "Was the translation of the Book of Mormon correct?" "As far as we can discover," says Bishop Spalding, "No further attempt was made to give an answer to this question from competent linguists." In using the word "further" Bishop Spalding refers to a translation by one Professor Charles Anthon of New York. However, according to the Bishop, not until after 1841 when Champollion's grammar of Egyptian hieroglyphics was published, was there any living scholar whose opinion would have been of any real value.

Bishop Spalding then calls attention to a point, pregnant with real import—the attitude of the Latter Day Saints as to the relative value of the Holy Bible and the Book of Mormon. The Bible is accepted as the Word of God "so far as it is correctly translated," while there is no such caution with reference to the Book of Mormon. "We believe the Book of Mormon to be the Word of God" is without qualification. In Essay No. 3 on Divine Authenticity of the Book of Mormon, Liverpool, Dec. 1, 1850, you find these words:

"How are the Protestants then to know without new revelation, that any one Book of the Bible was divinely inspired? How do they know but that it was merely written according to the best judgment of the author? The Bible cannot inform them until the inspiration of the Bible be established. If it be admitted that the apostles and evangelists did write the books of the New Testament, that does not prove of itself that they were divinely inspired at the time that they wrote. They were men subject to like passion with other men and liable to err (except?) when under the direct inspiration of the Spirit. How can it be known without new revelation, that these writers did not sometimes write their own words and opinions instead of the word of the Lord as given by the Holy Ghost?"

Again—"From the heterogeneous mass of contradictory manuscripts they give an English translation and call it the Bible;

thus leaving millions to guess out the true meaning, and quarrel and contend with each other because they do not guess alike Satan has taken advantage of their dark and benighted condition and robbed the world of a great number of sacred books, corrupting those few that remained to such a degree that he has the whole of Christendom quarreling about their true meaning." On this point Bishop Spalding says—"The Mormon writers have never been quite consistent in this position, because even Prof. Orson Pratt spends far more time and effort proving the truth of the Book of Mormon from the Bible (faulty and uncertain as it may be as to its original manuscripts and their translation) than in establishing the truth of the Bible from the Book of Mormon. However, since he was endeavoring to convince those who had implicit confidence in the Bible, such a method appeared to him to be the most advisable."

Now, says Bishop Spalding, "If the Book of Mormon was not a correct translation, and yet Joseph Smith thought that it came to him by inspiration and revelation from God, thoughtful men cannot be asked to accept other revelations which Joseph Smith, Jr., asserted were also given to him by the Deity? If he was self-deceived in regard to his first and most extensive work, how can we be sure he was not also self-deceived in regard to later supposed communications from the Almighty?"

That the Book of Mormon must meet every criticism is evidenced by the fact that Elder Brigham Roberts in a lecture delivered in June, 1911, says "I am willing to repeat my statement that the Book of Mormon must submit to every test, literary criticism with the rest. The book is flung down into the world's mass of literature, and here it is, we proclaim it true, and the world has the right to test it to the uttermost in every possible way." So our question "Was the Book of Mormon translated correctly" is worthy of sincere and deep study. Orson Pratt in his essay "Divine Authority" on the question "Was Joseph Smith sent of God?" gives as his eleventh reason for

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answering the question in the affirmative: The miracles wrought by Joseph Smith are evidences of no small moment to establish his divine authority. In the name of the Lord he cast out devils, healed the sick, spoke with tongues, interpreted ancient languages and predicted future events." What were the ancient languages the prophet translated? Of course some book other than the Book of Mormon was referred to for, as Bishop Spalding says, "Prof. Pratt was too good a logician to ever think of proving the Book of Mormon by the Book of Mormon after upbraiding Protestants for thus arguing in a circle about the Holy Bible." The interpretations referred to are spoken of as one of the miracles wrought by Joseph Smith, Jr. Now his competency as a translator of ancient languages can be ascertained in but one way, as the Bishop says, "the original texts, together with his interpretations, must be submitted to competent scholars, and if they declare his translation to be correct, then it must be accepted as true. Such a test was tried by one Martin Harris, but at a time when such a test was really an impossibility. Such a test could be made today of the Book of Mormon because the Egyptian language is readily translated by many scholars, but the plates are not available, for they were delivered by the heavenly messenger who delivered them to the Prophet and to whom they were again delivered again, and are kept in his charge unto this day." But fortunately other translations of the Prophet are available—we refer to the Book of Abraham." The Book of Abraham, with three facsimiles of the original Egyptian text of Abraham, "written by his own hand, upon papyrus" together with the Prophet's explanation and the translation, is a part of "The Pearl of Great Price," one of the sacred books of the Church of Jesus Christ of Latter-Day Saints."

The history of this book can be easily ascertained by perusing Mr. Brigham H. Robert's History of the Church, giving Joseph Smith's own account of the discovery of the book and its translation. The following account by Joseph Smith is interesting—

"On the third day of July, 1835, Michael H. Chandler came to Kirtland to exhibit some Egyptian Mummies. There were four human figures together with some two or three rolls of

papyrus covered with hieroglyphic figures and devices. As Mr. Chandler had been told I could translate them, he brought me some of the characters and I gave him the interpretation, and like a gentleman, he gave me the following certificates:

" 'This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, Jr., in deciphering the ancient Egyptian hieroglyphic characters in my possession, which I have in many eminent cities showed to the most learned; and, from the information that I could ever learn, or meet with, I find that of Mr. Joseph Smith, Jr., to correspond in the most minute matters.

'MICHAEL H. CHANDLER,

'Traveling With and Proprietor of Egyptian Mummies.' "

"Soon after this," says Bishop Spalding, "some of the saints of Kirtland purchased the mummies and papyrus. Then with W. W. Phelps and Oliver Cowdery as Scribes, together with Joseph Smith, a translation was made, and the three gentlemen agreed that the rolls contained writings of Abraham, Joseph of Egypt, etc." This translation is the Book of Abraham. The Prophet most sincerely believed in the authenticity of the Book of Abraham. Now, says Bishop Spalding, "If in the judgment of competent scholars today, Prophet Smith's translation of the Book of Abraham is correct, then the probabilities are all in favor of the correctness of the Book of Mormon. If, however, the translation of the Book of Abraham is incorrect then no thoughtful man can be asked to accept the Book of Mormon. But on the other hand, honesty will require him, with whatever personal regret, to repudiate it and the whole body of belief, which has been built upon it and upon the reputation its publication gave to its author. . . . We now press the question 'Is the translation of the Book of Abraham which Joseph Smith believed he made—even as he had made the translation of the Book of Mormon—by Divine inspiration, a correct translation?'"

Text and translation were sent to many well known and accepted scholars. Some replies I quote in part—

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"It is difficult to deal seriously with Joseph Smith's impudent fraud. His facsimile from the Book of Abraham No. 2 is an ordinary hypocephalus, but the hieroglyphics upon it have been copied so ignorantly that hardly one of them is correct. I need scarce say that Kolob, etc., are unknown to the Egyptian language. No. 3 is a representation of the Goddess Maat leading the Pharaoh before Osiris, behind whom stands the Goddess Isis. Smith has turned the Goddess into a king and Osiris into Abraham. The hieroglyphics, again, have been transformed into unintelligible lines. Hardly one of them is copied correctly.

"DR. A. H. SAYCE,
"Oxford, England."

Another:

"I have examined the illustrations given in The Pearl of Great Price. In the first place, they are copies (very badly done) of well known Egyptian subjects of which I have dozens of examples.

"To any one with knowledge of the large class of funeral documents to which these belong, the attempts to guess a meaning for them, in the professed explanations are too absurd to be noticed. It may be safely said that there is not one single word that is true in these explanations.

"If any one wishes to verify the matter, they have only to ask any of the curators of Egyptian museums—Prof. Breasted of Chicago, Dr. Lythgoe of New York, or any one else who knows the subject. None but the ignorant could possibly be

imposed upon by such ludicrous blunders. Pray make use of this letter as you like.

"DR. W. M. FLINDERS PETRIE,
"London University."

" . . . In publishing these facsimiles of Egyptian documents as part of an unique revelation to Abraham, Joseph Smith was attributing to Abraham not three unique documents of which no other copies exist, but was attributing to Abraham a series of documents which were the common property of a whole nation of people who employed them in every human burial, which they prepared. This was, of course, unknown to Smith, but it is a fact not only of my own knowledge but also a commonplace of the knowledge of every orientalist who works in the Egyptian field.

"JAMES H. BREASTED, Ph.D.
"Haskell Oriental Museum, University of Chicago."

"Joseph Smith's interpretation of these cuts is a farrago of nonsense from beginning to end. Egyptian characters can now be read almost as easily as Greek, and five minutes study in an Egyptian gallery of any museum should be enough to convince any educated man of the clumsiness of the imposture.

"DR. ARTHUR C. MACE,
"Asst. Curator, Metropolitan Museum of New York,
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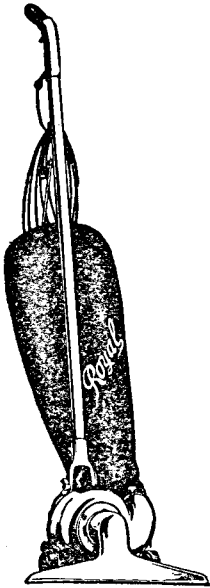
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